

their confidence and worthy to be searched as for hidden treasure. If we mistake not, the Church is to find in such a spirit as this, and such an attitude upon the part of the Christian men of our time, the solution of the vexed problem of the radical criticism of the Holy Book, and the discomfiture of those who court notoriety by juggling with the sacred oracles. Let the people once arouse themselves to the expression of their estimate of the one divinely inspired source of authority upon all the problems and duties, the hopes and endeavors of life, and the irreverent critic will awake to the realization that his vocation is gone. The Bible in the hands and hearts of the dominant citizenship of every community, while they formally testify that they love the Book and believe its imperishable truths, will be the prophecy of an ever-brightening and a finally radiant future for all mankind.

OUR ASSOCIATE REFORMED BRETHREN.

It will interest many to know the exact strength and activity of our brethren of the Associate Reformed Synod of the South. That body's chief constituency is in North Carolina and South Carolina. They have churches in Tennessee, Georgia, Alabama, Mississippi, Arkansas, Texas, Kentucky, Virginia and Florida, as well, though in some of these States their following is very small indeed. The general statistics are as follows: Presbyteries, 8; ordained ministers, 117; communicants, 13409; churches, 158; accessions in the past year, by profession, 725; by certificate, 455. Losses by death, 152; by dismissal, 558. Baptisms: adult, 188; infant, 344. Sabbath-schools: officers and teachers, 1,101; pupils, 9,460. Funds contributed: salaries, \$50,029; Synod's fund, \$7,347; foreign missionary fund, \$7,821; ministerial relief fund, \$379; church extension fund, \$6,727; American Bible Society, \$228; Orphanage fund, \$866; miscellaneous, \$25,724; average per capita, \$9.15. The figures for the year before the one just closed were slightly larger in most items, the exceptions being in number of pupils in Sunday-schools and funds contributed to Foreign Missions and church extension.

In its doctrinal principles this body is in singular accord with our own. Its theological tenets are precisely the same, and its emphasis of them, if anything, more rigid and pronounced. In its church services it has receded from its recent objection to instrumental music and organs are becoming more and more common in its churches. The one solitary point of departure from our Church is in respect to Psalmody. It does not permit the use in public worship of anything but the Psalms, though even in this there has been a change from the use of the old Scotch Version to the use of the Revised, while the lively tunes so familiar to our ears of late have been worked in, in many cases, to fit the stately old Psalms. The people of the Church are noted for the care with which they observe the Sabbath, and family religion has not been neglected by them to nearly so great an extent as among others. The loyalty of all the people to their Church is most marked. Indeed, it is this chiefly which has held them together despite the smallness of their numbers and the general unpopularity of their doctrines and testi-

mony. They have sustained their own institutions with great faithfulness, especially a small theological seminary, and first-class colleges for young men and young women. In this they have set an example well worthy of imitation by all of us.

As to the future of this splendid old body, it may well be believed that it will illustrate a principle of corporate life which all students of history are bound to admit, namely, that as long as a people or nation or organization stand for something distinctive it will have life. The numbers and power of this little Church may not increase to any great extent, but the Church has within itself the elements of life, and is apt to hold its own in the sisterhood of Christian churches. If, however, it should see its way clear to coming into organic connection with our body, it would find that it will not have traversed its distinctive principles, but will have greatly enlarged its field of testimony and usefulness. The bond of sympathy between them and us, the similarity of work, the oneness of the field, the readiness with which all could cooperate, and the unity of doctrine are such that the two could blend without harm to either. Their continued use of the Psalms would not be objected to by any one, and, indeed, many amongst us would rejoice in an element in the church that would secure for us a more dignified and exalted service in a day when the tendency is too much in the direction of the flippant and foolish matter that is palmed off for sacred music and sacred song. Many of our own people, especially amongst those who have known the Associate Reformed people, would welcome them most heartily, as a real and helpful addition to the work and testimony in which we are engaged.

THE INTERIOR AND THE NEW YORK ORDINATIONS.

The "Interior" of November 25 takes occasion to rap two of its Southern exchanges over the knuckles, for their comments on the recent action of New York Presbytery in ordaining unsound men to the ministry, and of the Synod of New York in approving the ordination. It says:

The comments of many religious journals on the commotions raised New York Presbytery over the ordination of Messrs. Black and Fitch are still, with persistent wrong-headedness, based on the assumption that the Presbytery accepted these young men in disregard of radical departures in their beliefs from the Standards of the Church. For a specific example, The Presbyterian of the South errs flagrantly in this regard—and indeed, the usually accurate Christian Observer is not wholly free from the same delusion.

We have before us the November issue of an admirable monthly, entitled "The Bible Student and Teacher" (published at 86 Bible House, New York). It says of these young men that at their first examination for licensure in April they expressed "doubt or denial of all the fundamental doctrines, not of the Presbyterian standards only, but of the general evangelical faith."

At a subsequent examination, on June 14, they presented modified statements of their views, and a majority of the Presbytery voted to license. A large minority protested.

In a meeting during the Summer, held on a Wednes-